

يَوْمٍ	أَوْ بَعْضَ	لَيْثًا يَوْمًا	قَالُوا
(of) a day	or part	we stayed a day	they will say
إِنْ لَيْثُمْ	قَالَ	فَسْأَلِ الْعَادِينَ ﴿١١٢﴾	
you stayed not	He (Allah) will say	so ask of those who keep account (angels)	
أَفَحَسِبْتُمْ	تَعْلَمُونَ ﴿١١٣﴾	أَنْتُمْ كُنْتُمْ	لَوْ
then (did) you think?	known	[that] you had	if
لَا تُرْجَعُونَ ﴿١١٤﴾	إِلَيْنَا	وَأَنْتُمْ	عَبَثًا
would not be returned	to Us	and that you	in vain
فَتَعَالَى اللَّهُ	الْمَلِكُ الْحَقُّ	لَا إِلَهَ إِلَّا هُوَ	رَبُّ الْعَرْشِ
so Exalted is Allah	True the King	(there is) no god but He	(the) Lord (of) the Throne
الْكَرِيمِ ﴿١١٥﴾	وَمَنْ يَدْعُ	مَعَ اللَّهِ إِلَهًا	ءَاخَرَ
Honourable	and whoever invokes	god with Allah	(any) other
لَهُ	فَإِنَّمَا حِسَابُهُ	عِنْدَ رَبِّهِ	إِنَّهُ
he has	then only his reckoning	(is) with his Lord	surely [he]
لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٦﴾	وَقُلْ رَبِّ	أَغْفِرْ	وَأَرْحَمْ
the disbelievers will not succeed	and say my Lord	forgive	and have mercy
وَأَنْتَ	خَيْرُ	الرَّحِيمِينَ ﴿١١٧﴾	
for You	(are the) Best	(of) those who show mercy	

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ

لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾

Sūrah An-Nūr (The Light) 24

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. (This is) a *Sūrah* (chapter of the Qur'ān) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations—lawful and unlawful things, and set boundaries of Islāmic religion) that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. [This punishment is for unmarried persons guilty of the above crime (illegal sex), but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law]. 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*; and the adulteress-fornicatress, none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer-fornicator or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْزَلْنَاهَا			سُورَةٌ		
which We have sent down			(this is) a Surah (chapter of the Quran)		
بَيِّنَاتٍ	آيَاتٍ	فِيهَا	وَأَنْزَلْنَا	وَفَرَضْنَاهَا	
manifest	Signs	in it	and We have revealed	and which We have enjoined	
كُلِّ	فَأَجْلِدُوا	وَالزَّانِي	الزَّانِيَةُ	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٤﴾	
each	[then] flog	and the fornicator	the fornicatress	so that you may remember	

وَحِدٍ	مِنْهُمَا	مِائَةَ	جَلْدَةٍ	وَلَا تَأْخُذْكُمْ	بِهِمَا	رَافَةً
one	of them	(with) a hundred	lashes	and let not withhold you	with them	pity
فِي دِينِ اللَّهِ	إِنْ كُنْتُمْ	تُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ		
in (the) religion (of) Allah	if you were	believing in Allah	and the Day	the Last		
وَلْيَشْهَدْ عَذَابُهُمَا	طَائِفَةٌ	مِنَ الْمُؤْمِنِينَ	الرَّانِ لَا يَنْكِحُ			
and let witness their punishment	a party	of the believers	the fornicator marries not			
إِلَّا زَانِيَةً	أَوْ مُشْرِكَةً	وَالزَّانِيَةَ	لَا يَنْكِحُهَا			
but a fornicatress	or an idolatress	and the fornicatress	marries her not			
إِلَّا زَانٍ	أَوْ مُشْرِكٍ	وَحَرِّمَ ذَلِكَ	عَلَى الْمُؤْمِنِينَ			
but a fornicator	or an idolater	and such a thing is forbidden	to the believers			

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٠﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿١٢﴾

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

وَالَّذِينَ يَرْمُونَ	الْمُحْصَنَاتِ	ثُمَّ	لَمْ يَأْتُوا	بِأَرْبَعَةٍ	شُهَدَاءَ
and those who accuse	the chaste women	then	produce not	four	witnesses
فَاجْلِدُوهُمْ	ثَمَانِينَ	جَلْدَةً	وَلَا تَقْبَلُوا	لَهُمْ	شَهَادَةً
then flog them	(with) eighty	stripes	and accept not	their	testimony
أَبَدًا	وَأُولَئِكَ هُمْ	الْفَاسِقُونَ	إِلَّا الَّذِينَ تَابُوا		
forever	and those	(are) the disobedient (to Allah)	except those who repent		

رَحِيمٌ ﴿١٠﴾	غَفُورٌ	فَإِنَّ اللَّهَ	وَأَصْلَحُوا	مِنْ بَعْدِ ذَلِكَ
Most Merciful	(is) Oft-Forgiving	so verily Allah	and amend	thereafter
إِلَّا أَنْفُسَهُمْ	شُهَدَاءُ	هُمْ	وَلَمْ يَكُنْ	أَزْوَاجَهُمْ
except themselves	witnesses	for them	and are not	their wives
فَشَهَادَةُ	أَحَدِهِمْ	أَرْبَعُ	شَهَادَتٍ	بِاللَّهِ
then (the) testimony	(of) one of them	(is) four	testimonies	by Allah
لِمَنِ الصَّادِقِينَ ﴿١١﴾				
(is) surely (one) of those who speak the truth				

وَالْخُمُسَةَ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرُأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَتٍ بِاللَّهِ إِنَّهُ لِمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخُمُسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.

وَالْخُمُسَةَ	أَنْ لَعَنَتِ اللَّهُ	عَلَيْهِ	إِنْ كَانَ
and the fifth (testimony)	(is) that (the) Curse (of) Allah	(is) on him	if he be
مِنَ الْكَاذِبِينَ ﴿٧﴾	وَيَدْرُأُ	عَنْهَا	الْعَذَابَ
of those who tell a lie	but it shall avert	from her	the punishment
أَنْ تَشْهَدَ	أَرْبَعَ	شَهَادَتٍ بِاللَّهِ	إِنَّهُ
that she testifies	four	testimonies by Allah	that he
لِمَنِ الْكَاذِبِينَ ﴿٨﴾			
(is) surely (one) of those who tell lies			
وَالْخُمُسَةَ	أَنَّ غَضَبَ اللَّهِ	عَلَيْهَا	إِنْ كَانَ
and the fifth (testimony)	(is) that (the) Anger (of) Allah	(be) upon her	if he was

عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	مِنَ الصَّادِقِينَ ﴿١١﴾	
on you	and had (it) not been for (the) Grace (of) Allah	(one) of those who speak the truth	
حَكِيمٌ ﴿١٢﴾	تَوَّابٌ	وَأَنَّ اللَّهَ	وَرَحْمَتُهُ
(the) All-Wise	(is the) One Who accepts repentance	and that Allah	and His Mercy

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأْنَفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ وَلَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

11. Verily, those who brought forth the slander (against 'Āishah رضي الله عنها the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allāh, they are the liars.

مِنْكُمْ	عُصْبَةٌ	بِالْإِفْكِ	إِنَّ الَّذِينَ جَاءُوا			
among you	(are) a group	the slander	verily those who brought forth			
لِكُلِّ	لَكُمْ	خَيْرٌ	بَلْ هُوَ	لَكُمْ	شَرًّا	لَا تَحْسَبُوهُ
unto every	for you	(is) good	nay it	for you	a bad (thing)	you consider it not
وَالَّذِي	مِنَ الْإِثْمِ	مَا أَكْتَسَبَ	مِنْهُمْ	أَمْرِي		
and (as for) him who	of the sin	(is) that which he had earned	of them	man		
عَظِيمٌ ﴿١١﴾	عَذَابٌ	لَّهُ	مِنْهُمْ	تَوَلَّى كِبْرَهُ		
great	(will be) a torment	for him	among them	had the greater share of it		
وَالْمُؤْمِنَاتُ	ظَنَّ الْمُؤْمِنُونَ	سَمِعْتُمُوهُ	لَوْلَا إِذْ			
and the believing women	think the believing men	you heard it	why (did) not when			

بِأَنفُسِهِمْ	خَيْرًا	وَقَالُوا هَذَا	إِفْكٌ	مُّبِينٌ
of their own people	good	and they say this (charge)	(is) a lie	obvious
لَوْلَا جَاءُوا	عَلَيْهِ	بِأَرْبَعَةٍ	شُهَدَاءَ	فَإِذَا
why (did) they not bring	for it	four	witnesses	since when
بِالشُّهَدَاءِ	فَأُولَٰئِكَ	عِنْدَ اللَّهِ	هُمْ	الْكَاذِبُونَ
the witnesses	then these	with Allah	[they]	(are) the liars

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسِبُونَهُ هينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٦﴾

14. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie."

وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	فِي الدُّنْيَا
and had (it) not been for (the) Grace (of) Allah	unto you	and His Mercy	in this world
وَالْآخِرَةِ	لَمَسَّكُمْ	فِي مَا أَفَضْتُمْ	فِيهِ
and (in) the Hereafter	surely would have touched you	for that you involved	in it
عَذَابٌ	عَظِيمٌ	بِأَلْسِنَتِكُمْ	وَتَقُولُونَ
a torment	great	you were receiving it	and uttering
بِأَفْوَاهِكُمْ	مَا لَيْسَ	لَكُمْ	بِهِ
with your mouths	what (there) was not	for you	of it
		عِلْمٌ	knowledge

وَتَحْسِبُونَهُ	هَيِّنًا	وَهُوَ	عِنْدَ اللَّهِ	عَظِيمٌ
and you consider it	a little thing	while it (was)	with Allah	(very) great
وَلَوْلَا إِذْ	سَمِعْتُمُوهُ	قُلْتُمْ	مَا يَكُونُ	لَنَا
and why (did) not when	you heard it	you say	it is not (right)	for us
تَكَلَّمْ	أَنْ	تَكَلَّمْ	أَنْ	تَكَلَّمْ
to speak	to speak	to speak	to speak	to speak
بِهَذَا	سُبْحَانَكَ	هَذَا	بِهَتْنٍ	عَظِيمٌ
of this	Glory is to You	this	(is) a lie	great

يَعُظُّكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَيَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. 20. And had it not been for the Grace of Allāh and His Mercy on you (Allāh would have hastened the punishment upon you). And that Allāh is Full of Kindness, Most Merciful.

يَعُظُّكُمْ اللَّهُ	أَنْ تَعُودُوا	لِمِثْلِهِ	أَبَدًا	إِنْ كُنْتُمْ مُؤْمِنِينَ
Allah warns you	that you repeat	(the) like of it	forever	if you are believers
وَيَبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	وَاللَّهُ	عَلِيمٌ
and Allah makes clear	for you	the Signs	and Allah	(is) All-Knowing
حَكِيمٌ	إِنَّ الَّذِينَ يُحِبُّونَ	أَنْ تَشِيعَ	الْفَاحِشَةُ	فِي الدُّنْيَا
All-Wise	that illegal sexual intercourse should be propagated	among those who believe	in this world	in this world
عَذَابٌ	أَلِيمٌ	هَمٌّ	فِي الدُّنْيَا	فِي الدُّنْيَا
a torment	they (will) have	among those who believe	in this world	in this world

وَالْآخِرَةَ	وَاللَّهُ يَعْلَمُ	وَأَنْتُمْ	لَا تَعْلَمُونَ
and (in) the Hereafter	and Allah knows	and you	know not
وَلَوْلَا فَضْلُ اللَّهِ		عَلَيْكُمْ	وَرَحْمَتُهُ
and had (it) not been for (the) Grace (of) Allah		on you	and His Mercy
وَأَنَّ اللَّهَ	رءُوفٌ	رَحِيمٌ	
and that Allah	(is) Full of Kindness	Most Merciful	

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٤﴾

21. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islām)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّبِعُوا	خُطُوَاتِ الشَّيْطَانِ	وَمَنْ يَتَّبِعْ
O (you)	who believe	follow not (the)	footsteps (of) Satan	and whosoever follows
خُطُوَاتِ	الشَّيْطَانِ	فَإِنَّهُ يَأْمُرُ	بِالْفَحْشَاءِ	
(the) footsteps	(of) Satan	then verily he commands	to commit indecency	
وَالْمُنْكَرِ	وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	
and evil (deeds)	and had (it) not been for (the) Grace (of) Allah	on you	and His Mercy	
مَا زَكَا	مِنْكُمْ	مِنْ أَحَدٍ	أَبَدًا	وَلَكِنَّ اللَّهَ يُزَكِّي
would not have been pure	of you	anyone	ever	[and] but Allah purifies
مَنْ يَشَاءُ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	
whom He wills	and Allah	(is) All-Hearer	All-Knower	

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٣﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٥﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers—are cursed in this life and in the Hereafter, and for them will be a great torment—24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ		وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ	
and (those with) wealth	among you	and let not swear to desist	those with blessings
فِي سَبِيلِ اللَّهِ	وَالْمُهَاجِرِينَ	وَالْمَسْكِينِ	أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ
in (the) Way (of) Allāh	and the emigrants	[and] the poor	to give to the kinfolk
أَنْ يَغْفِرَ اللَّهُ	أَلَا تُحِبُّونَ	وَلْيَصْفَحُوا	وَلْيَعْفُوا
that Allāh should forgive	(do) you not love?	and forgive	and let them pardon
إِنَّ الَّذِينَ	رَحِيمٌ	غَفُورٌ	وَاللَّهُ
verily those who	Most Merciful	(is) Oft-Forgiving	and Allāh
الْمُؤْمِنَاتِ	الْغَافِلَاتِ	يَرْمُونَ الْمُحْصَنَاتِ	
the believing women	the unaware women	accuse the chaste women	
عَذَابٌ	وَلَهُمْ	وَالْآخِرَةِ	لَعُنُوا فِي الدُّنْيَا
(will be) a torment	and for them	and (in) the Hereafter	are cursed in the world
أَلْسِنَتُهُمْ	عَلَيْهِمْ	يَوْمَ تَشْهَدُ	عَظِيمٌ
their tongues	against them	(on the) Day (when) bear witness	great

وَأَيْدِيهِمْ	وَأَرْجُلُهُمْ	بِمَا كَانُوا	يَعْمَلُونَ
[and] their hands	and their legs	as to what they used to	do

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْحَيْثُ الثَّانِي لِلْحَيْثُ الثَّانِي وَالْحَيْثُ الثَّانِي لِلْحَيْثُ الثَّانِي وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth. 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and Rizqun Karīm (generous provision, i.e. Paradise). 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

يَوْمَئِذٍ	يُوفِّيهِمُ اللَّهُ	دِينَهُمُ	الْحَقَّ
(on) that Day	Allah will pay them in full	their recompense	the just due
وَيَعْلَمُونَ	أَنَّ اللَّهَ	هُوَ الْحَقُّ	الْحَيْثُ الثَّانِي
and they will know	that Allah	He (is) the Truth	bad women
لِلْحَيْثُ الثَّانِي	وَالْحَيْثُ الثَّانِي	لِلْحَيْثُ الثَّانِي	وَالطَّيِّبَاتُ
(are) for bad men	and bad men	(are) for bad women	and good women
لِلطَّيِّبِينَ	وَالطَّيِّبُونَ	لِلطَّيِّبَاتِ	أُولَئِكَ
(are) for good men	and good men	(are) for good women	(are) innocent
مِمَّا يَقُولُونَ	لَهُمْ	مَغْفِرَةٌ	وَرِزْقٌ
of what they say	for them	(is) forgiveness	and provision
			كَرِيمٌ
			generous

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَدْخُلُوا بُيُوتًا	غَيْرَ	بُيُوتِكُمْ
O (you)	who believe	enter not houses	other than	your houses
حَتَّى تَسْتَأْذِنُوا	وَتَسَلِّمُوا	عَلَىٰ أَهْلِهَا	ذَلِكَ	خَيْرٌ
until you have asked permission	and greeted	[on] their people	that	(is) better
لَكُمْ	لَعَلَّكُمْ تَذَكَّرُونَ			
for you	(in order) that you may remember			

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاحَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

28. And if you find no one therein, still enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do. 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal. 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Acquainted with what they do.

فَإِنْ	لَمْ تَجِدُوا	فِيهَا	أَحَدًا	فَلَا تَدْخُلُوهَا
and if	you find not	therein	anyone	then enter not them (houses)
حَتَّى يُؤْذَنَ	لَكُمْ	وَإِنْ قِيلَ	لَكُمْ ارْجِعُوا	
until permission has been given	to you	and if it is said	to you (to) return	
فَارْجِعُوا	هُوَ	أَزْكَىٰ	لَكُمْ	وَاللَّهُ
then go back	it	(is) purer	for you	and Allah
لَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَنْ تَدْخُلُوا بُيُوتًا	غَيْرَ
(there) is not	on you	sin	that you enter houses	not
				مَسْكُونَةٍ
				inhabited
				in which

مَا تُبْدُونَ	وَاللَّهُ يَعْلَمُ	لَكُمْ	مَتَعَ
what you reveal	and Allah knows	for you	(there are) goods (usefulness)
يَغْضُوا مِنْ أَبْصَرِهِمْ	قُلْ لِلْمُؤْمِنِينَ	وَمَا تَكْتُمُونَ	
they should lower [from] their gazes	say to the believing men	and what you conceal	
وَيَحْفَظُوا فُرُوجَهُمْ	ذَلِكَ	أَزْكَى	لَهُمْ
and protect their private parts	that	(is) purer	for them
إِنَّ اللَّهَ			
verily Allah			
خَيْرٌ بِمَا يَصْنَعُونَ			
(is) All-Aware of what they do			

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ خِمَرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرَ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِي لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron), and to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.

وَقُلْ	لِلْمُؤْمِنَاتِ	يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ
and say	to the believing women	(that) they should lower [from] their gazes
وَيَحْفَظْنَ فُرُوجَهُنَّ	وَلَا يُبْدِينَ زِينَتَهُنَّ	إِلَّا مَا
and protect their private parts	and not to expose their beauty	except that
ظَهَرَ مِنْهَا	وَلْيَضْرِبْنَ	خُمُرَهُنَّ
(which) is apparent of it	and let them draw	their veils (head coverings)
عَلَى جُيُوبِهِنَّ	وَلَا يُبْدِينَ زِينَتَهُنَّ	إِلَّا لِبُعُولَتِهِنَّ
over their breasts (bosoms)	and not to reveal their beauty	except to their husbands
أَوْ آبَائِهِنَّ	أَوْ أَبْنَاءَهُنَّ	بُعُولَتِهِنَّ
or their fathers	or (the) fathers	(of) their husbands
بُعُولَتِهِنَّ	أَوْ إِخْوَانَهُنَّ	أَوْ بَنِي
(of) their husbands	or their brothers	or (the) sons
أَخَوَاتِهِنَّ	أَوْ نِسَائِهِنَّ	أَوْ مَا
(of) their sisters	or their women	or what
أَوْ التَّالِعِينَ	غَيْرِ أُولَى الْإِرْبَةِ	مِنَ الرِّجَالِ
or male servants	having no sexual desire	of men
الَّذِينَ لَمْ يَظْهَرُوا	عَلَى عَوْرَتِ	النِّسَاءِ
who have no sense	of (the) sexual parts	(of) women
بِأَرْجُلِهِنَّ	لِيُعْلَمَ	مَا يُخْفِينَ
their feet	so (as) to reveal	what they hide
إِلَى اللَّهِ جَمِيعًا	أَيُّهُ	الْمُؤْمِنُونَ
to Allah all (of you)	O (you)	believers
لَعَلَّكُمْ تَفْلَحُونَ		
so that you may be successful		

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُعْطِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٢﴾ وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَحْدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ
مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّبَنَاتِكُمْ
أَلْحِقُوا الْفِتْيَانُ وَمَنْ يُكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

وَأَنْكِحُوا الْأَيْمَىٰ	مِنْكُمْ	وَالصَّالِحِينَ	مِنْ عِبَادِكُمْ	وَأِمَائِكُمْ
and marry the single	among you	and the pious	of your male slaves	and maid servants
إِنْ يَكُونُوا فُقَرَاءَ	يُغْنِيهِمُ اللَّهُ	مِنْ فَضْلِهِ	وَاللَّهُ	وَسِعَ
if they be poor	Allah will enrich them	of His bounty	and Allah	(is) All-Sufficient
عَلِيمٌ ﴿٣٢﴾	وَلْيَسْتَغْفِرِ الَّذِينَ	لَا يَجِدُونَ نِكَاحًا		
All-Knowing	and let be chaste those who	find not (financial means for) marriage		
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ	مِنْ فَضْلِهِ	وَالَّذِينَ يَبْتَغُونَ	الْكِتَابَ	
until Allah enriches them	of His bounty	and those who seek	a writing (of emancipation)	
مِمَّا	مَلَكَتْ أَيْمَانُكُمْ	فَكَاتِبُوهُمْ	إِنْ عَلِمْتُمْ فِيهِمْ	
of (those) whom	your right hands possess	then give them writing	if you know	in them
خَيْرًا	مِنْ مَالِ اللَّهِ	الَّذِي	ءَاتَاكُمْ	
good	of (the) wealth (of) Allah	which	He has bestowed upon you	

لَا تُكْرِهُوا فَتَيَاتِكُمْ		عَلَى الْبَغَاءِ		إِنْ أَرَدْنَ تَحَصُّنًا	
and compel not your maids		to prostitution		if they desire chastity	
لِنَبْنِغُوا		عَرَضَ	الْحَيَوٰةِ	الدُّنْيَا	وَمَنْ
(in order) that you may seek		goods	(of) the life	(of) the world	and (he) who
يُكْرِهُهُنَّ	فَإِنَّ اللَّهَ	مِنْ بَعْدِ	إِكْرَاهِهِنَّ	عَفُورٌ	رَّحِيمٌ ﴿٢٣﴾
compels them	then verily Allah	after	their compulsion	(is) Oft-Forgiving	Most Merciful

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُّبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٣﴾
 اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيُّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
 زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ تُونُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ
 الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤﴾

34. And indeed We have sent down for you *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqūn* (the pious). 35. Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

وَلَقَدْ أَنْزَلْنَا		ءَايَاتٍ	مُّبِينَاتٍ	وَمَثَلًا	
and indeed We have sent down		to you	Verses	manifest	and an example
مِّنَ الَّذِينَ خَلَوْا		مِّن قَبْلِكُمْ	وَمَوْعِظَةً	لِّلْمُتَّقِينَ ﴿٢٣﴾	
of those who passed away		before you	and an admonition	for the pious	

اللَّهُ	نُورُ السَّمَوَاتِ	وَالْأَرْضِ	مَثَلٌ	نُورِهِ
Allah	(is the) Light (of) the heavens	and the earth	(the) parable	(of) His Light
كَمِشْكَوَةٍ	فِيهَا	مِصْبَاحٌ	فِي زُجَاجَةٍ	الزُّجَاجَةِ
(is) as a niche	within it	(is) a lamp	(is) in a glass	the glass
كَأَنَّهُا	كَوْكَبٌ	دُرِّيٌّ	يُوقَدُ مِنْ شَجَرَةٍ	مُبْرَكَةٍ
as if it (were)	a star	brilliant	lit from a tree	blessed
لَا شَرْقِيَّةٍ	وَلَا غَرْبِيَّةٍ	يَكَادُ زَيْتُهَا	يُضِيءُ	وَلَوْ
neither (of the) east	nor (of the) west	its oil would almost	glow forth	though
لَمْ تَمَسَّهُ	نَارٌ	نُورٌ	يَهْدِي اللَّهُ لِنُورِهِ	مَنْ يَشَاءُ
touched it not	fire	light	Allah guides to His Light	whom He wills
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ	لِلنَّاسِ	وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
and Allah sets forth parables	for mankind	and Allah	of every	(is) All-Knower

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

36. In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhān*, *Iqāmah*, *Salāt* (prayers), invocations, recitation of the Qur'an]. Therein glorify Him (Allāh) in the mornings and in the afternoons or the evenings, 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allāh (with heart and tongue) nor from performing *As-Salāt* (the prayers) nor from giving the *Zakāt* (obligatory charity). They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). 38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills.

فِي بُيُوتٍ أَذِنَ اللَّهُ	أَنْ تَرْفَعَ	وَيُذَكَّرَ	فِيهَا	أَسْمُهُ
in houses Allah permitted	that they be raised	and is remembered	in them	His Name
يُسَبِّحُ لَهُ	فِيهَا	بِالْغُدُوِّ	وَالْأَصَالِ ﴿٣٦﴾	رِجَالٌ
glorify [to] Him	in them	in the mornings	and (in) the evenings	men
لَا نُلْهِيمُ	تِجَارَةً	وَلَا بَيْعٌ	عَنْ ذِكْرِ اللَّهِ	
diverts them not	trade	nor sale	from (the) remembrance (of) Allah	
وَأَقَامَ	الصَّلَاةَ	وَأَيَّاءَ	الزَّكَاةَ	يَخَافُونَ يَوْمًا
and (from) offering	the prayer	and (from) giving	the Zakat	they fear a Day
نَنقَلِبُ فِيهِ	الْقُلُوبَ	وَالْأَبْصَارَ ﴿٣٧﴾	لِيَجْزِيَهُمُ اللَّهُ	
will be overturned in it	the hearts	and the eyes	that Allah may reward them	
أَحْسَنَ	مَا عَمِلُوا	وَيَزِيدُهُمْ	مِنْ فَضْلِهِ	
(according to the) best	(of) what they have done	and increase them	of His Grace	
وَاللَّهُ يَرْزُقُ	مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ ﴿٣٨﴾	
and Allah provides	(to) whom He wills	without	account (measure)	

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّهٖ حِسَابَهُ ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِرْهَا ۚ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account. 40. Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.

بِقِيَعَةٍ	كَسْرَابٍ	أَعْمَلُهُمْ	وَالَّذِينَ كَفَرُوا		
in a lowland	(are) like a mirage	their deeds	and (as for) those who disbelieved		
لَمْ يَجِدْهُ	جَاءَهُ	حَتَّى إِذَا	مَاءٌ	الْظَّمْثَانِ	يَحْسِبُهُ
he finds it not	he comes to it	until when	(to be) water	the thirsty one	thinks it
حِسَابُهُ	فَوَقَّهْهُ	وَوَجَدَ اللَّهُ عِنْدَهُ	شَيْئًا		
his due	then He will pay him in full	and he finds Allah with him	(to be) anything		
فِي بَحْرٍ	كَظَلَمَتِ	أَوْ	الْحِسَابِ ﴿٣١﴾	وَاللَّهُ سَرِيعٌ	
in a sea	(is) like (the) darknesses	or	(in taking) account	and Allah (is) Swift	
سَحَابٌ	مِّنْ فَوْقِهِ	مَوْجٌ	مِّنْ فَوْقِهِ	مَوْجٌ	يَغْشَاهُ
(are) clouds	over it	(is) a wave	over it	a wave	covers it
أَخْرَجَ يَدَهُ		إِذَا	بَعْضُ	فَوْقَ	بَعْضُهَا
(a man) stretches out his hand		when	others	over	some of it
نُورًا	لَهُ	لَمْ يَجْعَلِ اللَّهُ	وَمَنْ	يَرْنَاهُ	لَمْ يَكُنْ
light	for him	Allah has not made	and (he) who	he can see it	hardly
مِنْ نُورٍ ﴿٣٢﴾		لَهُ	فَمَا		
any light		for him	then (there is) not		

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ، مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتِ كُلُّ قَدِّ عِلْمَ صَلَاتِهِ،
وَتُسَبِّحُهُ، وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣١﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٢﴾
أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ، ثُمَّ يُجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ،
وَيَنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ، مَنْ يَشَاءُ وَيَصْرِفُهُ، عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ،
يَذْهَبُ بِالْأَبْصَرِ ﴿٣٣﴾

41. See you not (O Muhammad ﷺ) that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Of each one He (Allāh) knows indeed his *Salāt* (prayer) and his glorification [or everyone knows his *Salāt* (prayer) and his glorification]; and

Allāh is All-Knower of what they do. 42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all). 43. See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

أَلَمْ تَرَ	أَنَّ اللَّهَ	يُسَبِّحُ لَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and the earth	(is) in the heavens	whosoever glorifies Him	that (it is) Allah	(do) you not see?	
وَالطَّيْرِ	صَفَّتْ	كُلُّ	قَدْ عَلِمَ صَلَاتَهُ	وَتَسْبِيحَهُ	
and the birds	(with) wings outspread	each	verily knows his prayer	and his glorification	
وَاللَّهُ	عَلِيمٌ بِمَا يَفْعَلُونَ	وَلِلَّهِ مُلْكُ			
and Allah	(is) All-Knower of what they do	and to Allah (belongs the) sovereignty			
السَّمَوَاتِ	وَالْأَرْضِ	وَالِلَّهِ الْمَصِيرُ	أَلَمْ تَرَ		
(of) the heavens	and the earth	and to Allah (is) the return	(do) you not see?		
أَنَّ اللَّهَ يُزِجِي سَحَابًا	ثُمَّ يُؤَلِّفُ بَيْنَهُ	ثُمَّ يَجْعَلُهُ			
that Allah drives clouds	then joins them together	then makes them			
رُكَّامًا	فَتَرَى الْوَدْقَ	يَخْرُجُ مِنْ خِلَالِهِ			
(into) a heap of layers	and you see the rain	comes forth from between them			
وَيَنْزِلُ	مِنَ السَّمَاءِ	مِنْ جِبَالٍ	فِيهَا	مِنْ بَرَرٍ	فَيُصِيبُ
and He sends down	from the sky	[from] mountains	in it	[of] hail	and He strikes
بِهِ	مَنْ يَشَاءُ	وَيَصْرِفُهُ	عَنْ مَنْ يَشَاءُ	يَكَادُ	سَنَا
with it	whom He wills	and averts it	from whom He wills	nearly	(the) flash
	بَرْقِهِ	يَذْهَبُ بِالْأَبْصَرِ			
	(of) its lightning	takes away the sight			

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ

مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
 صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾

44. Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight. 45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things. 46. We have indeed sent down (in this Qur'ān) manifest *Ayāt* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islāmic religion, that make things clear (showing the Right Path of Allāh)]. And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islāmic Monotheism).

لَعِبْرَةٌ	فِي ذَلِكَ	إِنَّ	وَالنَّهَارَ	يُقَلِّبُ اللَّهُ اللَّيْلَ
(is) indeed a lesson	in this	verily	and the day	Allah causes to alternate the night
دَابَّةٍ	كُلِّ	وَاللَّهُ خَلَقَ	الْأَبْصَرَ ﴿١٩﴾	لِأُولَى
moving (living) creature	every	and Allah has created	insight	for those who have
وَمِنْهُمْ	عَلَى بَطْنِهِ	مَنْ يَمْشِي	فَمِنْهُمْ	مِنْ مَّاءٍ
and of them	on his belly	(there is) who creeps (walks)	of them	from water
يَخْلُقُ اللَّهُ	عَلَى أَرْبَعٍ	مَنْ يَمْشِي	وَمِنْهُمْ	عَلَى رِجْلَيْنِ
Allah creates	on four	who walks	and of them	on two legs
قَدِيرٌ ﴿٢٠﴾	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ
(is) All-Powerful	thing	over every	verily Allah	what He wills
مَنْ يَشَاءُ	وَاللَّهُ يَهْدِي	مُبِينَاتٍ	لَقَدْ أَنْزَلْنَا آيَاتٍ	
whom He wills	and Allah guides	manifest	indeed We have sent down	Verses
		إِلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٢١﴾	
		Straight	to a Path	

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ
 بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ
 لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ
 وَرَسُولَهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

47. They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turns away thereafter, such are not believers. 48. And when they are called to Allāh (i.e. His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away. 49. But if the truth is on their side, they come to him willingly with submission. 50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zālimūn* (polytheists, hypocrites and wrongdoers).

وَيَقُولُونَ	ءَامَنَّا بِاللَّهِ	وَبِالرَّسُولِ	وَأَطَعْنَا
and they say	we have believed in Allāh	and in the Messenger	and we obey
ثُمَّ تَوَلَّى فَرِيقٌ مِّنْهُمْ	مِّنْ بَعْدِ ذَلِكَ	وَمَا أُولَٰئِكَ	بِالْمُؤْمِنِينَ ﴿٤٧﴾
then turn away a party of them	after that	and not those	(are) believers
وَإِذَا دُعُوا	إِلَى اللَّهِ	وَرَسُولِهِ	لِيَحْكُمَ بَيْنَهُمْ
and when they are called	to Allāh	and His Messenger	to judge between them
إِذَا فَرِيقٌ مِّنْهُمْ	مُّعْرِضُونَ ﴿٤٨﴾	وَإِنْ يَكُنْ لَهُمُ الْحَقُّ	يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾
behold a party of them	turn away	and if is with them	the truth
يَأْتُوا إِلَيْهِ	مُذْعِنِينَ ﴿٤٩﴾	أَفِي قُلُوبِهِمْ مَّرَضٌ	أَمْ يَخَافُونَ
they come to him	with submission	(is there) in their hearts?	a disease
أَمْ يَخَافُونَ	أَمْ يَخَافُونَ	أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ	أَمْ يَخَافُونَ
or they fear	or they fear	lest Allāh should wrong in judgement	[over] them
وَرَسُولَهُ	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾	هُمُ	الظَّالِمُونَ ﴿٥٠﴾
and His Messenger	nay those	[they]	(are) the wrongdoers

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنْ أُخْرِجَنَّكُمْ قُلْ لَا تَقْسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). 52. And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful. 53. They swear by Allāh their strongest oaths that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh is Well-Acquainted with what you do."

إِنَّمَا كَانَ قَوْلَ	الْمُؤْمِنِينَ	إِذَا دُعُوا	إِلَى اللَّهِ
only was (the) saying	(of) the believers	when they are called	to Allah
وَرَسُولِهِ	لِيَحْكُمَ بَيْنَهُمْ	أَنْ يَقُولُوا	سَمِعْنَا
and His Messenger	to judge between them	that they say	we heard
وَأَطَعْنَا	وَأُولَئِكَ هُمُ	الْمُفْلِحُونَ ﴿٥١﴾	وَمَنْ يُطِيعِ اللَّهَ
and we obeyed	and those	[they] (are) the successful	and whosoever obeys Allah
وَرَسُولَهُ	وَيَخْشَى اللَّهَ	وَيَتَّقُهُ	فَأُولَئِكَ هُمُ
and His Messenger	and fears Allah	and is pious (towards) Him	[they] then those
الْفَائِزُونَ ﴿٥٢﴾	وَأَقْسَمُوا بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ
(are) the successful ones	and they swear	strongest	their oaths
لَنْ أُخْرِجَنَّكُمْ	قُلْ لَا تَقْسِمُوا	لَيَخْرُجَنَّ	قُلْ لَا تَقْسِمُوا
(that) if you would order them	surely they would leave	say	swear not
مَعْرُوفَةً	إِنَّ اللَّهَ	خَيْرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾	طَاعَةً
(is) known	verily Allah	(is) All-Aware of what you do	(this) obedience

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

54. Say: "Obey Allāh and obey the Messenger (ﷺ), but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." 55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fāsiqūn* (rebellious, disobedient to Allāh).

قُلْ أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	فَإِن تَوَلَّوْا	فَإِنَّمَا	عَلَيْهِ
obey Allah	and obey the Messenger	but if you turn away	then only	on him
وَأَإِن تُطِيعُوهُ	تَهْتَدُوا	وَمَا	عَلَى الرَّسُولِ	وَأَإِن تُطِيعُوهُ
and if you obey him	you shall be guided	and (is) not	on the Messenger	and if you obey him
إِلَّا الْبَلَاغُ	الْمُبِينُ	وَعَدَ اللَّهُ	الَّذِينَ آمَنُوا	وَعَدَ اللَّهُ
except conveying (preach the message)	clear	Allah has promised	those who believe	Allah has promised
وَعَمِلُوا الصَّالِحَاتِ	لَيَسْتَخْلِفَنَّهُمْ	مِنْكُمْ	وَعَمِلُوا الصَّالِحَاتِ	لَيَسْتَخْلِفَنَّهُمْ
among you	and do righteous deeds	(that) He will certainly grant them succession	among you	(that) He will certainly grant them succession

مِنْ قَبْلِهِمْ	كَمَا أَسْتَخْلَفَ الَّذِينَ	فِي الْأَرْضِ
(were) before them	as He gave succession to those who	in the earth
الَّذِي ارْتَضَى	دِينَهُمْ	لَهُمْ
which He has chosen	their religion	for them
وَلَيُمْكِّنَنَّ	and (that) He will surely establish	
أَمْنًا	خَوْفِهِمْ	مِنْ بَعْدِ
(a safe) security	their fear	after
وَلَيَبْدِلَنَّهُمْ		and He will surely give them in exchange
وَمَنْ كَفَرَ	شَيْئًا	بِي
and whoever disbelieved	anything	with Me
لَا يُشْرِكُونَ	associating not	
يَعْبُدُونِي	they worship Me	
بَعْدَ		ذَلِكَ
(are) the disobedient		[they]
الْفَاسِقُونَ	هُمْ	فَأُولَئِكَ
then those	that	after

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا وَهُمْ إِلَّا نَارُ لَأِئْسَ الْمَصِيرُ ﴿٥٧﴾ يَتَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَغْنِيَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

56. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allāh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salāt* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā*' (night) *Salāt* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the *Ayāt* (the Verses of this Qur'ān, showing proofs for the legal

aspects of permission for visits) to you. And Allāh is All-Knowing, All-Wise.

وَأَطِيعُوا الرَّسُولَ	وَأَتُوا الزَّكَاةَ	وَأَقِيمُوا الصَّلَاةَ
and obey the Messenger	and pay Zakat (alms)	and perform the prayer
لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٦﴾	لَا تَحْسَبَنَّ	الَّذِينَ كَفَرُوا
so that you may receive mercy	consider not	those who disbelieved
فِي الْأَرْضِ	وَمَا لَهُمْ	وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾
in the land	and their abode	and worst indeed is the destination
يَأْتِيهَا الَّذِينَ آمَنُوا	لَيْسَتَغْنِيَكُمْ	الَّذِينَ
O (you) who believe	let ask your permission	those whom
وَالَّذِينَ	لَمْ يَبْلُغُوا الْحُلُمَ	مِنْكُمْ
and those who	(did) not attain the (age of) puberty	of you
صَلَاةِ	وَحِينَ	تَضَعُونَ ثِيَابَكُمْ
(the) prayer	and while	you put off your clothes
صَلَاةِ	الْعِشَاءِ	ثَلَاثُ
(the) prayer	(of) Isha (late night)	(these) three
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ	جُنَاحٌ	بَعْدَهُنَّ
(there) is not on you	on them	nor
عَلَيْكُمْ	بَعْضُكُمْ	عَلَى بَعْضٍ
to you	some of you	over (some) others
وَاللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿٥٨﴾
and Allah	(is) All-Knowing	All-Wise

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَعِذُوا كَمَا اسْتَعِذَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ

يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٦﴾

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His *Ayāt* (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

وإِذَا بَلَغَ	الْأَطْفَلَ	مِنْكُمْ	الْحُمُ
and when attain	the children	among you	the (age of) puberty
فَلْيَسْتَأْذِنُوا	كَمَا أَسْتَأْذِنُ الَّذِينَ	مِنْ قَبْلِهِمْ	
then let them seek permission	as sought permission those who	(were) before them	
كَذَلِكَ يبينُ اللَّهُ	لَكُمْ	آيَاتِهِ ۖ	وَاللَّهُ عَلِيمٌ
thus Allah makes clear	for you	His Verses	and Allah (is) All-Knowing
حَكِيمٌ ﴿٥٩﴾	وَالْقَوَاعِدُ	مِنَ النِّسَاءِ	الَّتِي
All-Wise	and past childbearing	from the women	who
لَا يَرْجُونَ نِكَاحًا	فَلَيْسَ	عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ	
(do) not expect wedlock	then (it) is not	on them sin	that they discard their clothes
عَيْرٌ مُتَبَرِّجَتٍ	بِزِينَةٍ	وَأَنْ يَسْتَعْفِفْنَ	خَيْرٌ
showing	(their) beauty	and that they (modestly) refrain	(is) better
لَهُنَّ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٦٦﴾
for them	and Allah	(is) All-Hearer	All-Knower

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْكُمْ مَفَاتِحُهُ

أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh (i.e. say: *السلام عليكم ورحمة الله وبركاته* As-Salāmu 'Alaikum wa Rahmatullāhi wa Barakātuhu – peace be on you and Allāh's Mercy and His Blessings), blessed and good. Thus Allāh makes clear the *Ayāt* (these Verses or your religious symbols and signs, etc.) to you that you may understand.

لَيْسَ عَلَى الْأَعْمَى	حَرَجٌ	وَلَا	عَلَى الْأَعْرَجِ	حَرَجٌ	وَلَا
(there) is not on the blind	restriction	nor	on the lame	restriction	nor
عَلَى الْمَرِيضِ	حَرَجٌ	وَلَا	عَلَى أَنْفُسِكُمْ	أَنْ تَأْكُلُوا	مِنْ بُيُوتِكُمْ
on the sick	restriction	nor	on yourselves	that you eat	from your houses
أَوْ بُيُوتِ	ءَابَائِكُمْ	أَوْ بُيُوتِ	أُمَّهَاتِكُمْ	أَوْ بُيُوتِ	أَوْ بُيُوتِ
or houses	(of) your fathers	or houses	(of) your mothers	or houses	or houses
إِخْوَانِكُمْ	أَوْ بُيُوتِ	أَخَوَاتِكُمْ	أَوْ بُيُوتِ	أَعْمَامِكُمْ	
(of) your brothers	or houses	(of) your sisters	or houses	(of) your paternal uncles	
أَوْ بُيُوتِ	عَمَّاتِكُمْ	أَوْ بُيُوتِ	أَخَوَالِكُمْ	أَوْ بُيُوتِ	
or houses	(of) your paternal aunts	or houses	(of) your maternal uncles	or houses	
خَالَاتِكُمْ	أَوْ مَا	مَلَكْتُمْ مَفَاتِحَهُ	أَوْ صَدِيقِكُمْ		
(of) your maternal aunts	or (from) what	you hold its keys	or your friend		
لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَنْ تَأْكُلُوا جَمِيعًا	أَوْ أَشْتَاتًا		
(there) is not on you	sin	that you eat together	or apart		

فَإِذَا دَخَلْتُمْ	بُيُوتًا	فَسَلِّمُوا	عَلَى أَنْفُسِكُمْ
but when you enter	houses	then greet	[on] yourselves (one another)
تَحِيَّةً	مِّنْ عِنْدِ اللَّهِ	مُبْرَكَةً	طَيِّبَةً
a greeting	from Allah	blessed	(and) good
لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَعْقِلُونَ	
for you	the Signs	so that you may understand	

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So, if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا الْمُؤْمِنُونَ	الَّذِينَ ءَامَنُوا بِاللَّهِ	وَرَسُولِهِ	
only the (true) believers	(are) those who believed in Allah	and His Messenger	
وَإِذَا كَانُوا	مَعَهُ	عَلَى أَمْرٍ	جَامِعٍ
and when they are	with him	on a matter	common
حَتَّى يَسْتَأْذِنُوهُ	إِنَّ الَّذِينَ	يَسْتَأْذِنُونَكَ	أُولَٰئِكَ
until they have asked his permission	verily those who	ask your permission	they
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	وَرَسُولِهِ	فَإِذَا	أَسْتَأْذَنُوكَ
(are) those who believe in Allah	and His Messenger	so when	they ask your permission
لِبَعْضِ شَأْنِهِمْ	فَأَذَنَ	لِمَن شِئْتَ	مِنْهُمْ
affairs of theirs	then give permission	to whom you wish	of them

وَأَسْتَغْفِرْ	لَهُمُ اللَّهُ	إِنَّ اللَّهَ	عَفُورٌ	رَّحِيمٌ ﴿٦٣﴾
and ask forgiveness	(of) Allah for them	truly Allah	(is) Oft-Forgiving	Most Merciful

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٥﴾

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his *Sunnah* – legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. 64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

لَا تَجْعَلُوا دُعَاءَ	الرَّسُولِ	بَيْنَكُمْ	كَدُعَاءِ	بَعْضِكُمْ
make not (the) calling	(of) the Messenger	among you	as (the) calling	(of) some of you
بَعْضًا	قَدْ يَعْلَمُ اللَّهُ	الَّذِينَ يَتَسَلَّلُونَ	مِنْكُمْ	لِوَاذًا
others	truly Allah knows	those who slip away	of you	under shelter
فَلْيَحْذَرِ الَّذِينَ	يُخَالِفُونَ عَنْ أَمْرِهِ	أَنْ تُصِيبَهُمْ		
and let beware those who	oppose [from] his commandment	lest should befall them		
فِتْنَةٌ	أَوْ يُصِيبَهُمْ	عَذَابٌ	أَلِيمٌ ﴿٦٤﴾	إِنَّ
an affliction	or befall them	a torment	painful	certainly
لِلَّهِ مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	قَدْ يَعْلَمُ	مَا
to Allah (belongs all) that	(is) in the heavens	and the earth	surely He knows	what

أَنْتُمْ	عَلَيْهِ	وَيَوْمَ	يُرْجَعُونَ إِلَيْهِ
you	(are) on it (condition)	and (the) Day (when)	they will be brought back to Him
فَيُنَبِّئُهُمْ	بِمَا عَمِلُوا	وَاللَّهُ	بِكُلِّ شَيْءٍ عَلِيمٌ
then He will inform them	of what they did	and Allah	of every thing (is) All-Knower

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا ﴿٢﴾
وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسِهِمْ
ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

Sūrah Al-Furqān (The Criterion) 25

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Blessed is He Who sent down the Criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad ﷺ) that he may be a warner to the 'Ālamīn (mankind and jinn). 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. 3. Yet they have taken besides Him other *alīhāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
تَبَارَكَ	الَّذِي نَزَّلَ	الْفُرْقَانَ
Blessed is	He Who sent down	the Criterion
لِيَكُونَ	عَلَى عَبْدِهِ	لِلْعَالَمِينَ
that he may be	to His slave	to the worlds